

CHAPTER 15

H I D D E N



N O T E S

& P U B L I C

V I E W S

O F T H E

KING JAMES BIBLE TRANSLATORS



HIDDEN NOTES

- ANNOTATED BISHOPS' BIBLE
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HIDDEN NOTES of the KING JAMES TRANSLATORS



Four primary records, some recently discovered, document the thoughts of the KJV translators:

1. *The Annotated Bishops' Bible*: Forty copies of the 1602 printing of the Bishops' Bible were given to the translators. Only one remains. It is held in the Bodleian Library in England, catalogued as "Bib. Eng. 1602 b.1." as:

"a large Bible wherein is written downe all the Alterations of the last Translacon."

2. *Manuscript 98*: A *trial* translation of the Epistles (1607-1608) by the Westminster committee.
3. The *handwritten* English, Latin and Greek *notes* of KJV translator John *Bois*, showing the final work on the Epistles and Revelation by the General Meeting of 1610.
4. *The Translators to the Reader*: Preface to the King James Bible, by Miles Smith (available at A.V. Publications).

The Annotated Bishops' Bible shows the text of the Bishops' Bible, with words crossed out and changes placed either between the lines or in the margin. Its Old Testament appears to represent the state of the text in 1610, before it went to the final review. The New Testament, specifically the Gospels, shows the hand of three different translators working between 1607 and 1610. Their thoughts are evident by their notes. A developing pattern of succinctness (shortness) can be seen. For example, in Luke 2:38, each reviewer, like a good editor, makes **the text tighter**. (**The new versions are reversing this trend**):

Revision 1: *at the same*

Revision 2: *in at that*

Revision 3: *in that*

Ward Allen, emeritus Professor of English at Auburn University, observes that this shortening was done because, “the verse took too long in moving forward” (*Coming*, p. 13). The translators considered shortening many phrases, but rejected the idea in some verses for various reasons. For example, the Annotated Bishops’ Bible shows that they considered shortening Luke 3:9 from “And now **also** the axe is...” to “And now ~~also~~ the axe is.” They finally rejected the idea, because, as Professor Allen observes, “There is a gain of emphasis from the heavier alliterative pattern: “*And ... also ... axe.*”

In *The Coming of the King James Gospels*, Dr. Allen presents, in typeset form, the KJV translators’ handwritten notes from this Annotated Bishops’ Bible (Fayetteville: The University of Arkansas Press, 1995). I did a thorough collation of every **suggested** word in this Annotated Bishops’ Bible, comparing them to the KJV and current new versions. My analysis, seen throughout this book, documents that the KJV translators often considered and rejected so-called simple words, in their effort to produce a “separate from sinners” Bible.

REJECTED WORDS FROM THE NOTES OF THE (1603-1611) <i>Annotated Bishops’ Bible</i>		KING JAMES BIBLE
Mark 14:70	is like	agreeth thereto
Luke 16:19	made merry	fared sumptuously
Luke 19:2	who was a ruler	which was the chief
Luke 19:3	which was Jesus	Jesus who he was

My collation documents the fact that the KJV translators thoughtfully considered and **REJECTED** readings seen today in the TNIV, NIV, HCSB, NKJV, ESV, and NASB.

REJECTED WORDS FROM THE NOTES OF THE (1603-1611) <i>Annotated Bishops' Bible</i>		KING JAMES BIBLE
Matt. 3:8	worthy (NKJV)	meete for
Matt. 6:31	what shall we put on? (NKJV)	Wherewithall shall we be clothed
Mark 4:2	teaching (TNIV, NIV, NASB, NKJV, HCSB, ESV)	doctrine
Mark 4:17	last (TNIV, NIV)	endure
Mark 6:31	yourselves (TNIV, NIV, NKJV, HCSB, ESV, NASB)	ye yourselves
Mark 10:35	aske (NKJV, TNIV, NIV, HCSB, ESV, NASB)	desire
Mark 12:38	teaching (NKJV, TNIV, NIV, HCSB, ESV, NASB)	doctrine
Mark 14:50	left (ESV, NASB)	forsooke
Luke 5:3	put out (NKJV, TNIV, NIV, HCSB, ESV, NASB)	thrust
Luke 11:12	give (TNIV, NIV, HCSB, ESV, NASB)	offer
Luke 11:33	hidden (TNIV, NIV)	secret
Luke 18:5	wear me out (NIV*, HCSB, NASB)	she weary me

*The TNIV's judge helps the widow so "she won't eventually come and **attack me!**"

The Bishops' Bible, like all of the early English Bibles, was truly an easy reading Bible. The chapter entitled, "The Holiest of All...Separate From Sinners" gives many more examples and explains exactly *why* the KJV selected its holy "separate from sinners" vocabulary.

	Bishops' Bible	King James Bible
Matt. 5:18	For truly (ESV, NASB)	For verily
Matt. 15:9	precepts (NASB)	the commandments
Matt. 23:24	straine out a gnat (TNIV, NIV, ESV, NKJV, HCSB, NASB)	straine at a gnat
Mark 1:4	baptizing...preaching (NIV, NKJV, HCSB)	baptise...preache
Mark 16:5, 6	amazed (NASB)	affrighted
Luke 1:52	the lowly (NKJV, HCSB)	them of low degree
Romans 15:6	and (TNIV, NIV, ESV, NKJV, HCSB, NASB)	even
Romans 10:19	envy (NIV)	jealousy
1 Cor. 9:19	win (TNIV, NIV, NASV, HCSB, ESV, NKJV)	gain

	Bishops' Bible	King James Bible
2 Cor. 10:1	lowly (NKJV, Amplified)	base
Phil. 2:1	compassion (NASB)	bowels
Heb. 4:12	lively (NIV, NKJV, NASB)	quick
Heb. 6:9	dear friends (TNIV, NIV, HCSB)	beloved
James 1:24	immediately (TNIV, NKJV, NIV, NASB)	straightway
James 2:2	filthy clothes (NKJV)	vile raiment
2 Peter 3:9	patient (TNIV, NIV, ESV, HCSB, NASB)	longsuffering

The KJV translators did consider each and every so-called ‘archaic’ word, and occasionally shortened them.

	Bishops' Bible	King James Bible
Romans 3:5	setteth forth	commend
Romans 3:20	commeth	is
	TRIAL Manuscript 98	King James Bible
Romans 3:5	commendeth	commend

Manuscript 98: MS 98 also shows that the KJV translators *considered* and *rejected* words seen in today’s new versions. MS 98 is an English translation of many of the verses of the Epistles done by the Second Westminster Company. It represents the translation of those verses in 1607-1608, as they appeared, a little over half-way through the seven-year process. MS 98 is held in the Lambeth Palace Library, which is now the central headquarters for the Church of England. The manuscript “was designed for those who were to give consideration to the text which the Westminster company had prepared.” Each page was divided into four columns, printed with extra space to allow for comments. The outer left column had notes, the middle left column had a proposed text, and the two outer right columns were left blank for comments (*Translating the New*, pp. xx, xxii). So-called ‘modern renderings,’ like the NKJV’s ‘filthy clothes’ were considered and rejected by the KJV translators. The text of MS 98 can be seen in the transcript of Ward Allen, *Translating the New Testament Epistles: A Manuscript from the King James’s Westminster Company*, Ann Arbor, Michigan: Microfilms International for Vanderbilt University Press, 1977.

	TRIAL Manuscript 98	King James Bible
Luke 1:54	helped (and Bishops')	holpen
James 2:2	filthy clothes (NKJV)	vile raiment (and Bishops')
1 Peter 3:3	clothes (NIV)	apparel (and Bishops')

The so-called updated word ‘to’ was studied and examined for suitability in each and every case, unlike modern translations, such as the KJV-ER, which wrongly omit the word ‘unto.’ The vital necessity of the word ‘unto’ is explained in great detail in the chapter entitled, “Pure Words...Tried.”

	TRIAL <i>Manuscript 98</i>	King James Bible
Romans 1:26	to	unto (and Bishops’)
Romans 11:11	to	unto (and Bishops’)
Romans 15:15	unto	to (and Bishops’)
Eph. 4:29	to	unto (and Bishops’)
2 Peter 2:22	to	unto (and Bishops’)

Within the compass of two verses, 2 Cor. 5:18 and 5:19, the KJV translators made opposite decisions. The 1600s was not the era of the blind computer search tool that all new versions unthinkingly use to change every ‘unto’ to ‘to.’

	Bishops’ Bible	King James Bible
Mark 15:22	to	unto
Matt. 16:11	unto	to
Romans 1:5	unto	to
Romans 8:29	unto	to
2 Cor. 5:19	to	unto
2 Cor. 7:14	unto	to
2 Cor. 12:13	unto	to

The KJV translators were not ‘updating’ the language of the Bishops’ Bible; they were purifying it.

	TRIAL Manuscript 98	King James Bible
1 Cor. 1:26	you	ye (and Bishops’)
1 Cor. 6:2	you	ye (and Bishops’)
1 Cor. 7:5	you (and Bishops’)	ye
Gal. 3:29	you	ye (and Bishops’)
Gal. 4:17	you	ye (and Bishops’)
1 John 2:14	you	ye (and Bishops’)

The KJV translators *considered* replacing ‘ye’ with ‘you,’ and occasionally did it. (Their reasoning is discussed in the chapter entitled, “Pure Words...Tried.”)

	Bishops’ Bible	King James Bible
1 Cor. 11:3	ye	you (objective)
Phil. 4:10	ye are	your care
Col. 2:13	ye (subject)	you (subject)
1 Peter 3:14	not ye afraid	not afraid

The notes of John Bois show that they rejected many other words now used in today’s versions. In Jude 1:12, they considered and rejected the NKJV, NIV and NASB’s reading “love feasts,” choosing instead, “feasts of charity.”



KJV translator, John Bois, wrote thirty-nine pages of notes regarding the thinking of the **final general committee**, of which he was a member. The notes end saying,

“These notes were taken by John Bois one of the Translators of the **King’s Bible**”
(*Translating for King James*, p. 112).


This handful of KJV translators met for nine months between 1610 and 1611. Bois’s notes from these meetings had been lost, but a copy of them was recently discovered for our generation. They are catalogued as MS C.C.C. 312 in the Fulman Collection of Corpus Christi College Library, Oxford University. Pages 61^r – 80^r contain Bois’s notes. They cover this final committee’s thoughts on the Bible from Romans through Revelation. The notes were written in English, Latin, and Greek and have been translated by Ward Allen in his book, *Translating For King James*.





Reference works used by the final “general committee,” according to Bois’s notes, include the following and more:

 The Greek of “**Beza, and the Gr. [Greek] Codices...**”


From this it is clear that they used, not only the 1598 Greek *printed* edition of Theodore Beza (Beza, *Iesu Christi Domini Nostri Novum Testamentum*, Geneva: Sumptibus Haered. E. Vignon, 1598 et al.), but also ancient *handwritten* Greek New Testament codices. For example, their note on Rev. 13:5 states, “**In another manuscript...**” (*Translating For King James*, pp. 89, 20, 101).

 The Greek New Testament of “**Erasmus**” (e.g. I Tim. 4:6) (*Novum Instrumentu omne, diligenter ab Erasmo Roterodamo recognitum & emen-datum...(Basileae, in aedibus I. Frobeniji, Mense Februario, 1516)*. (*Translating For King James*, p. 119).


 The Greek writings of the early Christian preacher **Chrysostom** (Romans 4:17 etc.) using the edition of Etonae J. Norton, 1610.


 Their access to a vast number of Greek manuscripts and translations, both English and foreign, is evident in their notes. For example, for Hebrews 10:12 they discussed whether ‘for ever’ should be joined with ‘had offered a sacrifice,’ or with ‘sat down.’ The corrupt Catholic bibles (*New American Bible*, *New Jerusalem Bible*, et al.), in order to justify their *continual* ‘sacrifice of the mass,’ pretend that Jesus sat down “for ever,” instead of “offered one sacrifice for sins for ever.” The KJV translators observe the following regarding this error:


“[T]he punctuation of every codex contends against it, and indeed the major number of the translators.”

 The translators’ final *authority* was early English and foreign Bibles. Therefore they introduced no novelties or lexical “private interpretation,” as do modern translators. One such note confirms this:

“But since all translators, as far as I know, and a good portion of the commentators, both ancient and modern, regard this passage as...I do not deem it prudent...[to institute anew] anything in a matter so commonplace and spread abroad” (*Translating For King James*, pp. 81, 101).

 The “old Latin versions” were an important witness to the most ancient text (e.g. Romans 9:6, 1 Cor. 9:5). “Erasmus’ Translation of the New Testament, [e.g. his old Latin] is so much different from the vulgar [Catholic Latin Vulgate]...” In the *Translators to the Readers* they write, “what varieties have they, and what alterations have they made...of their Latin translation.” “Erasmus...found fault with their vulgar translation...we produce their enemies [Erasmus] for witnesses against them...” (*Translators*).

 The “Italian Version” is mentioned in their discussion of Revelation 7:1 (*Translating For King James*, p. 113).

 Literary style and its *function* were high on their list of priorities. For example, the note on a proposed reading for 1 Cor. 11:26 stated, “[T]he discourse will not flow so freely...” (*Translating For King James*, p. 49).

ROME

When going from the approximately 5000 word Greek New Testament vocabulary to the potential 500,000 word English vocabulary, the KJV translators avoided the multi-syllable Latin root-words which give today's new versions a harder reading grade level. They wrote,

“[W]e have shunned the obscurity of the Papists...whereof their late translation is full, and that **of purpose to darken the sense**...Many other things we might give thee **warning**...” (*The Translators*).

Psalm 23 in the Roman Catholic Douay bible tells of the Catholic alcohol-filled communion cup,

“my chalice, which **inebriateth** me, how goodly it is!”

The translators referred to “the Church of Rome” as “our chief adversaries...soured with the leaven of their superstition.”

“So much are they afraid of the light of the scripture that they will not trust the people with it...”

“Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess that we forced them to translate it into English against their wills...” [Yet], “Catholics (meaning Popish Romanists) always go in jeopardy, for refusing to go to hear it” (*The Translators*).


The battle for the true Bible raged during the time of the KJV translators, just as it rages today. It was absolutely clear to the translators which Bible readings were true and which were corrupt. They had books which compared the corrupt readings in the Catholic bible with the true readings in the Bishops' Bible.

According to *The Cambridge History of the Bible*, “[I]n the hands of many of the makers of the Authorized Version [KJV]” was William Fulke’s *Defence of the Sincere and True Translations of the Holy Scriptures into the English Tongue*, and his second work of 1589, a volume which compared the errors in the false Rheims-Douay Catholic New Testament (1582) to the pure readings in the Bishops’ Bible. This ‘verse comparison’ was actually bound in many editions of the Bishops’ Bible and is still available from antiquarian booksellers. The translators had verse comparisons, like Fulkes, as well as William Whitaker’s *Disputatio de Sacra Scriptura* (Cambridge, 1588) and George Wither’s, *View of the Marginal Notes of the Popish Testament* (1588) (*Cambridge History of the Bible*, vol. 3, p. 163).

After the KJV was published, Thomas Ward, a Catholic, published his book alleging so-called *Errata (Errors) to the Protestant Bible*. In it he produced verse comparison charts, formatted like those used today. He showed how *he thought* verses *should have been* translated in the KJV to promote Catholic theology. Not surprisingly, his suggested words are found in today’s TNIV, NIV, NASB, HCSB, ESV, NKJB and in lexicons.

TEXT & TRANSLATION

of the King James Translators

 The KJV translators looked at *all* pure scriptures, both Greek, Hebrew *and* vernacular. (They were not ‘Originals-only’ or even Greek-only, to coin phrases). In addition to the original languages, they did their work, “comparing of the labours, both in our own, and other **foreign Languages**, of many worthy men who went before us...” (Holy Bible, 1611, London: Barker, “*The Epistle Dedicatory*”). They recognized that the ‘Received Text’ (also called the ‘Traditional Text’), used by all language groups, sometimes preserved a reading which the codices of the Greek Orthodox Church omitted in order to perpetuate one of their church’s errors (e.g. Acts 8:37, 1 John 5:7 et. al.). The translators stated that if one Greek source seemed out of joint at a point, they looked at other manuscripts, verses and vernacular translations.

The libraries of Great Britain, King James I, and the translators brought a wealth of ancient and medieval Bibles from **all over the world** to the fingertips of the KJV translators. (No translator today has access to such authentic volumes; instead today’s translators use printed ‘critical editions’ (e.g. Greek, Syriac, and Latin), which often follow no one manuscript on earth. In *The Translators to the Reader*, numerous available scriptures are listed, such as a “Dutch-rhyme yet extant” from the 900s, the French Bible from the 1300s “of which translation there be many copies yet extant,” as well as “many English Bibles in written hand...translated” in the 1300s. This treasury of texts, along with previous English Bibles, gave the KJV translators a breadth of authoritative world-wide witnesses, whose universal agreement on the readings of the Bible, brought to light microscopic errors in some Greek editions or codices. To determine the meaning and translation of a verse they did a “collation” with *other verses* in the Bible, and a comparison with other Bibles.

In Romans 12:10, based on a “collation” of Andrew Downes, it suggests **a verse should be interpreted** —

“...as if it had been written”

in Greek *another way*.

(Translating For King James, p. 43).

The translators’ note for James 2:22 comments: **“Beza, and Gr. [Greek] codices read these words interrogatively”** [as a question, just as the KJV does] **“but then it ought rather to have been written”** in Greek another way. Matching the KJV is the *Textus Receptus* of Elzevir* (1624), Beza, Greek codices, and foreign language editions such as the German, Dutch, French, and Spanish. Woe be to the ‘Greek student’ today, who is limited to Berry’s, Green’s or Scrivener’s [TBS] ‘one-man’ editions of the *Textus Receptus*. These, like corrupt new versions, do not indicate that the verse is a question. (*See footnote in Berry’s *Interlinear Greek-English New Testament*, p. 588).

In Rev. 3:1 the translators comment, “Some codices do not have...[the word ‘seven’ before ‘Spirits’].” Therefore even today, in the currently printed edition of Stephanus’s Greek text (e.g. George Ricker Berry, *Interlinear Greek-English New Testament*, Baker Book House), the Greek word ‘seven’ is omitted before the word ‘Spirits,’ creating untold confusion to those who think *this* one Stephanus edition (of the Greek text) is ‘the original Greek’ (*Translating For King James*, p. 99).

The readings from many Bibles,

used and *agreed upon* by the priesthood of believers,
in **many language** groups, throughout **many centuries**,
are to be preferred to the readings

of *one* language (e.g. Greek), or

one edition of *one* Greek editor (e.g. UBS, Scrivener [TBS]
Stephanus), or *one* church body (e.g. Greek Orthodox).

The KJV committee had many old editions of Bibles in foreign languages, the most recent being the Geneva French (1587/88), Olivetan (1535), Passors (1588), the Spanish Valencia (1478), Pinel (1553), de Reynas (1569), de Valera (1602), and Brucchioli or Diodati's Italian (1607). Hutter's Nuremberg Polyglot (1599) and the Antwerp Polyglot (1572) were also available. Latin was spoken by all of the translators; Beza's Latin text, preserving that of the pure old Itala, was sometimes helpful in identifying the most ancient readings. John Selden said in his *Table Talk*,

“The translation in King James' time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue and then they met together, and one read that translation, the rest holding in their hands some Bible, either of the learned tongues [Greek, Hebrew, Latin], or French, Italian, Spanish &c [and other languages]. If they found any fault, they spoke; if not he read on” (Paine, p. 77; Scrivener, p. 140).

In an era when it was common for educated men to know, not just Latin, Greek, and Hebrew, but French, Italian and even Spanish and Dutch, the translators would not just have *known* these languages, but would have been quite expert in many of them. For example, Saravia, a translator of Spanish descent, pastored a French speaking church, and spoke Dutch as a resident of Holland. *The Translators to the Reader* states,

“If you ask what they had before them truly it was the Hebrew text of the Old Testament, the Greek of the New...Neither did we think much to consult the translators or Commentators, Chaldee, Hebrew, Syrian, Greek, or Latin, no nor the Spanish, French, Italian, or Dutch...” (*The Translators*).

INSPIRATION & TRANSLATION

Views the King James Translators

“And that from a **child** thou hast known the holy **scriptures**, which are able to make thee wise unto salvation through faith which is in Christ Jesus. **All scripture** is given by **inspiration** of God, and is **profitable** for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works” (2 Tim. 3:15-17).

Why did the KJV translators give vernacular Bibles, such as the German, French, Spanish and Italian, *authority equal* to that of the original languages of Hebrew and Greek? **The translators believed that vernacular translations, like the English Bible, are Christ the King, speaking in another tongue. They wrote:**

“[T]he godly...provided translations into the vulgar [national languages] for their Countrymen...”

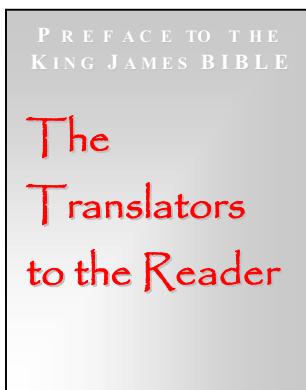
“[I]nsomuch that most nations under heaven, did shortly after their conversion, **hear Christ speaking unto them in their mother tongue**, not by the voice of their minister only, but also **by the written word translated**”

(The Translators).

“If any doubt hereof, he may be satisfied by examples enough...the Dalmatian...the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their mother tongue...”

“Every country that is under the Sun, is full of these words (of the Apostles and Prophets) and the Hebrew tongue (he meaneth the scriptures in the Hebrew Tongue) is turned not only into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians and Scythians, and Sauromatians, and briefly unto all the languages that any nation useth...the Gothic tongue...Arabic...Saxon...French...Sclavonian...Dutch...English (i.e.Trevisa1300s) ... Syrian ... Ethiopian...”

“So that to **have the Scriptures in the mother tongue** is not a quaint conceit lately taken up...but hath been thought upon, and put in practice of old, even from the first times of the conversion of any nation, no doubt because it was esteemed most profitable to cause faith to grow in men’s hearts the sooner...” (*The Translators*).



Step 1: The Holy Ghost inspired the word of God for “every nation under heaven.” (Some have not chosen to keep it *widely* in print as Amos 8:11 fortells). All pure Bibles had their matrix in Acts 2:4, 5: “And they were all filled with the **Holy Ghost**, and began to speak with other **tongues**, as the Spirit gave them utterance...**every nation under heaven.**”

Step 2: *Immediately* men questioned God’s intervention into the tongues of men (would he do it again? Gen. 11), just as the devil questioned the word of God in Gen. 3. It was not men in red suits with pitch forks, poking children in the front row. It was men in sheep’s wool double-beasted suits, pitching pointed double-talk about ‘double inspiration’ to “babes.” And “others **mocking** said...” that the word of God was dead (Acts 2:13).

Step 3: True Christians ignored the mockings and believed God. “And they were all filled with the **Holy Ghost**, and they spake **the word of God** with boldness” and “...the **Holy Ghost** fell on all them which heard **the word**...For they heard them speak with **tongues**...” (Acts 4:31, 10:44, 46). After “the Holy Ghost” gave the gift of other languages in Acts 2, Christians gave the gospel in many languages, as documented in the rest of the book of Acts. Those who received the Holy Ghost given foreign languages of the people of “Cappadocia, in Pontus, and Asia...and strangers” soon “preached the gospel” in these tongues “with the Holy Ghost” (Acts 2:4, 8-10; 1 Peter 1, 12, 25). The book of Acts records “...that Samaria had received the word of God...” (Acts 8:14). “[T]he apostles...wrote letters...unto the brethren which are of...Syria [i.e. Syriac]” (Acts 15:22, 23, Acts 18:18). Paul who said he spoke “with tongues more than ye all,” planned a trip to Spain (1 Cor. 14:18; Rom. 15:24). The whole context of Acts 10 states that God accepts the “common” man who speaks the language of “another nation.” “God is no respecter of persons: But in every nation” “**the Holy Ghost**” gave “the word” in the “tongues” of the people (v. 14, 15, 34-37, 44-47).

Inspiration & Translations and the *King* of kings

God said that *he* would speak to people in other languages.

**God said, “For with stammering lips*
and another tongue will he speak
...the word of the LORD”
Isa. 28:11, 13, 14**

*God defines the “stammering tongue” in Isa. 33:19, not as a speech impediment or an ecstatic utterance, but as a known language of “a **people** of a deeper speech than thou canst perceive; of a stammering tongue, **that thou canst not understand**” (Gen. 11:7).

**“With men of other tongues and other lips
will I speak...saith the Lord.”
1 Cor. 14:21**

The breath of God filled many lungs to speak his word with “other tongues” (Acts 2:4). The plural “tongues” in 1 Cor. 14 includes more than just Greek. The translators echoed,

“[T]he very meanest [average or arithmetic mean] **translation** of the Bible in English, set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, **is the word of God**. As the **King’s** Speech which he uttered in Parliament, being **translated** into French, Dutch, Italian and Latin, is still the King’s Speech...No cause therefore why the word translated should be denied to be the word...” (*The Translators*).

The Old Testament foreshadows many ‘types’ and paints many “ensamples” “for our admonition,” of kings and rulers, who picture Christ, speaking to men of *other* languages (1 Cor. 10:11). One such picture in the Old Testament is Joseph, who is a type of Jesus and the word. Joseph’s brothers “would not hear” him when he spoke to them in Hebrew. So, like Jesus, the Word, “**he spake** unto them by an interpreter.” “And they knew not that Joseph understood them.” Just as some today do not know that God himself speaks through his word in all languages. Joseph’s brothers did not believe he was “yet alive,” just as today’s faithless do not believe that Jesus, the Word, is “alive” or that his word is still alive.

“[T]he word of God which **liveth**...” 1 Peter 1:23.

The resurrection and eternal life of Jesus, the **Word**, pre-figures the resurrection of the written **word** from the dead Koine Greek language (Gen. 42:21, 23, 45:26, 27; Acts 25:19). Ian Paisley, long standing member of Britain’s Parliament, wrote an entire book about this, stating:

“God breathed into this book [KJV] and it became living Scripture to the English reader...I believe this Book will always be the unsurpassable pre-eminent English version of the Holy Bible and no other can ever take its place” (*My Plea For the Old Sword* Belfast, N. Ireland: Ambassador, 1997, pp. 65, 11).

The Bible appears in many forms— such as Hebrew, Hungarian, English and Polish. The “form” of the Word *seemed* different at various times, yet it was still Jesus (e.g. the “fiery furnace” (Dan. 3:25), the “babe wrapped in swaddling clothes” (Luke 2:12), when “She supposing him to be the gardener” (John 20:15), and when “his eyes were as a flame of fire” (Rev. 1:14). When the Word “appeared in another form,” as Jesus did, “neither believed they them” (Mark 16:12, 13). Likewise, some still dig for words buried in haunted Greek graveyards.

The Old Testament book of Esther paints another picture of “the king” who, like Jesus Christ —

“...sent letters...
to every people after **their language**...
that it should be **published** according to the
language of every people”
Esther 1:21, 22.

This king, Ahasuerus, was searching for a bride through his published letters, just as Jesus Christ, the King of kings, is searching for a bride through his published gospels and epistles. After Ahasuerus found his bride, he wrote further instructions, giving her means to defend herself. The authorized **King** James Bible is our sword of the Spirit, which is the word of God.

“Write ye...in **the king’s name**, and seal it...
for the writing which is written in the king’s name...
may no man reverse...
and it was written to
...India unto Ethiopia...
unto **every people** after **their language**...
The **copy** of the writing for a commandment
to be given in every province was
published unto all people...”
Esther 8:8, 9, 10, 13.

Then Esther, a picture of the new bride of Christ and the Authorized Version —

“...wrote with all **authority**...
the letters...with words of peace and truth...
and it was written in **the book**.”
Esther 9:29, 30, 32
Rev. 5:1, 17:14
Matt. 16:19

KINGS whose hearts are open to the Lord recognize the true word of God. In 2 Chron. 34, “The scribe” said, “the priest hath given me a book...” “[W]hen the king had heard the words,” he called it “the book” (v. 18, 21). When a king “made a decree” in the Old Testament his words could not be changed. It was written:

“...whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this” (Ezra 6:11).

“[K]ing Darius wrote unto all people, nations, and languages, that dwell in all the earth” (Dan. 6:25). Would the King of kings do less? Even pagan kings, like Nebuchadnezzar look for things which have “no blemish” (Dan. 1:3, 4).

Not surprisingly, many of the *premier* vernacular Bibles, were produced under the “authority” of kings, such as:

- Alfred the Great of England (c. 899)
- King Alfonso of Spain (from vernacular French into Spanish around 1223)
- King Jean II of France (1333)
- King Francis I and son Henry (Stephanus text of 1550)
- King Christian III of Denmark (c. 1550)
- King James I (Authorized Version 1611)

“[H]e enlargeth the nations,” as he did Great Britain, when they honor his word, but when they stop, he “straiteneth them again” (Job 12:23).

Bible **inspiration**, **preservation** and **translation** are one:

“...a **threefold** cord is not quickly broken”
(Eccl. 4:12).

“the **three** that bear witness **in earth**, the **Spirit**, and the **water**, and the **blood**: and **these three agree** in one” (1 John 5:8).

1. The Bible’s words are **inspired**, that is, spirit: “[T]he **words** that I speak unto you, they are **spirit**” (John 6:63). (Even the Bishops’ Bible translated “he came by inspiration [by the Spirit] into the temple” (Luke 2:27). Translators are not inspired: Bible *words* are not what men think, in ink, they are the “Spirit” of God bearing “witness in earth.”
2. The words are kept pure and **preserved**: “washing of **water** by the **word**” (Eph. 5:26; 1Peter 3:20, Exod. 2:3; Ps. 12:7, Prov. 22:12).
3. The words *translate*, **translated**, and *translation* are used in the Bible to *improve* the state of something (2 Sam. 3:10, Col. 1:13, Heb. 11:5). God “hath **translated** us...through his **blood**” (Col. 1:13, 14).

Translation brings life and prevents death. Enoch was “**translated** that he should **not see death**,” and so are God’s words (Heb. 11:5). Through Bible translation, Christ and his words can be made known to all nations and generations to come, in spite of the fact that Koine Greek died around A.D. 800 as a spoken language. Modern Greek pronunciation is different in many ways from ancient Koine. The since-dissolved ‘original Greek’ manuscripts and the library-scarce critical editions are like an arrow through the air with no destination (1 Cor. 14:9). Only

when its shell dissolves, as the original manuscripts no doubt did, can the generating and life-giving germ bear fruitful and “profitable” food (2 Tim. 3:16). When it bears fruit, the fruit retains its own life-giving seeds. These seeds in turn can give life once again. Translation keeps God’s words alive.

The Bible gives many pictures of the separation sin brings and the mediation (e.g. translation) it requires.

- Joseph’s “**blood**” was on his brothers’ hands, therefore he spoke to them through a mediator or “interpreter” (Gen. 42:22, 23).
- The “**blood**” and the mercy seat were *between* man and the “testimony,” that is the word of God (Exod. 25:16, 17, 21, 22, Lev. 16:13-16).
- Moses “took the **blood**...with **water**...and sprinkled both the **book**, and all the people” (Heb. 9:19). The KJV is the only English Bible that has been “purified” seven times and is sprinkled with the word blood (e.g. In Col. 1:14 the blood is omitted in the TNIV, NIV, NASB, ESV, HCSB and most new versions).

The translators equate the Greek and Hebrew (and Aramaic) editions with an impenetrable barrier, like frozen ice, a shell, a windowpane, a stone cover and a curtain.

“But how shall men meditate in that which they cannot understand? How shall they understand that which is kept closed in an unknown tongue?...The Apostles excepteth no tongue; not Hebrew the ancientest, not Greek the most copious...[A]ll of us in those

tongues which we do not understand, are plainly deaf...” (*The Translators*).

On the other hand, they equate the English translation with “Thy word” which is a “**light**” (Ps. 119:105), “**holy** scriptures” (2 Tim. 3:15) and the “**water**” of “the word” (Eph. 5:26).

“Translation is that openeth the window, to let in the **light**; that breaketh the **shell**, that we may eat the kernel; that putteth aside the **curtain** that we may look into the most **Holy** place, that removeth the **cover** of the well that we may come by the **water**...” (*The Translators*).

“Therefore blessed be they, and most honored be their name, that break the **ice**, and give...that which helpeth forward the **saving of souls**. Now what can be more available thereto, than to deliver God’s book to God’s people in **a tongue which they understand?**” (*The Translators*).

There are no verses that teach that the Bible ceases to be the inspired word of God when it is in a language other than Greek or Hebrew. Translation is not a barrier to inspiration. God inspired his word; he promised to preserve it; therefore it is still inspired:

“...his judgments are in **all the earth...the word** which he commanded to a **thousand generations**” (See 1 Chron. 16:14, 15; Ps. 12:6, 7, 105:7, 105:8, 33:4, 33:11, 45:17, 100:5).

The Bible must be inspired, preserved *and* translated. Why would God inspire the originals and then lose them? Why would he preserve copies and then not translate them as perfectly as the inspired originals? What benefit would man

(or God) gain from *lost* perfect, inspired originals and perfect preserved copies which no living person could read? Inspiration, translation, and preservation are inseparably linked. Just as the Spirit “translated us into the kingdom,” so he also purifies me and “will preserve me unto his heavenly kingdom” (Col. 1:13-14, 2 Tim. 4:18). Is it conceivable that God, who makes such provision for the safety of the smallest form of life and for the regeneration of the seeds of even the poison ivy plant, should forget to care for the life-giving seed of his eternal word? God took *such care* for his word that it was “written with the finger of God” (Deut. 9:10).

“All scripture is given by inspiration of God...” — every word, every *true* copy and translation (2 Tim. 3:16). It is significant that the context of this verse is about a *child* of *multi-lingual* parents, who had inspired scriptures. The term ‘scripture’ is used in the Bible in contexts which make it clear that the term refers to copies or translations, not 800 year-old originals (e.g. Jesus Christ in Mark 12:10 and John 5:39; Timothy in 2 Tim. 3:16; the Bereans in Acts 17:11; and the Ethiopian in Acts 8:32.) They had copies, as mentioned in the Old Testament (Deut. 17:18, Josh. 8:32, Prov. 25:1). The “scriptures” were “made known to all nations” (Romans 16:26). A multi-lingual Egyptian Jew was mighty in “the scriptures”; were they a translation (Acts 18:24)? Did Timothy and the Ethiopian have translations? Even today’s light-in-their-loafers theologians must admit that the *context* in 2 Timothy 3:16 is *not* referring to the originals-only, but includes copies and translations. The standard theo-loafer textbook, Erickson’s *Christian Theology*, admits,

“...undoubtedly the **Scripture** that he was referring to was a **copy** and probably also a **translation...**” (Millard Erickson, *Christian Theology*, Grand Rapids: Baker Books, 1998, p. 265).

Only Inspired “Scripture... is *Profitable*” 2 Tim:3:16

The KJV translators knew that the Greek Christians were not alone in needing scriptures that were **profitable** “to make thee wise unto salvation...for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” According to them, the inspired scripture includes the English Bible, which can even be read by young “boys” like Timothy. Quoting the vernacular (Latin) they write,

“Take up and read, take up and read”...“the **Scriptures...everyone** may draw from **there** that which is sufficient for him...even **boys**”... “[T]he **Scripture...It** is not only an armour but also a whole armory of weapons, both offensive and defensive; whereby we may save ourselves and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine”...“a physician’s shop of preservatives against poisoned heresies...a fountain of most **pure** water springing up unto everlasting life. And what marvel? The original **thereof** [of **it**] being from heaven, not from earth...[T]he effects light of understanding, stableness of persuasion, repentance from dead **works***, newness of life, holiness, peace, joy in the Holy Ghost...Happy is the man that delighteth in the **Scripture**, and thrice happy that meditateth in **it** day and night...” (*The Translators*). (*The highly distorted Thomas Nelson edition of *The Translators to the Reader*, printed in their *KJV/NKJV Parallel Reference Bible*, has a typo which *appropriately* reads, “repentance from dead **words**”!)

GOD’S words must be in other tongues if men are to “be born again by the word of God,” “preach the word,” and finally be judged by “the word.” No translation means no learning, no comfort, no hope.

“For whatsoever things were written afore-time were written for our **learning**, that we through patience and **comfort** of the **scriptures** might have **hope**” (Rom. 15:4)

It is not hidden, nor reserved in heaven, nor across the sea.

“For this commandment which I command thee this day, it is not hidden from thee [*buried in a mound of Greek editions and lexicons, or slipped between the lines in interlinears*], neither is it far off” [*in some seminary course or internet site*].

“It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?” [*This refutes those who say, the word is settled in heaven, but not on earth.*]

“Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?” [*in the 5000 plus Greek and Hebrew manuscripts tucked away in museums across the Atlantic.*]

“But the word is **very nigh** unto thee, **in thy mouth**, and in thy heart, **that thou mayest do it**” Deut. 30: 11-14.

“the law of thy God which is **in thine hand**”
Ezra 7:14

The Scriptures Say To All They Are The Word of God

Does the Bible lie to all but Hebrews and Greeks? Expressions like “Thus saith the Lord” occur over 2000 times in the Old Testament alone. Phrases like “speak with my words” (Ezek. 3:4) and the “words which the Holy Ghost teacheth” (1 Cor. 2:13) give the Bible reader the distinct impression that the words he is reading are the very words of God. “[T]he word of the Lord endureth for ever. And this is the word which by the gospel is preached unto **you**” (1 Peter 1:23, 25). The Bible tells its reader that, unlike other books, “every word of God,” is “very pure” and “perfect.” It says men “trembled at the words of the God of Israel” and it commends those who “tremble at the commandment of our God” (Ezra 9:4, 10:3). The simple saint who humbly **reads the Bible** believes that it is not the ideas or words of men, but the words “of God.”

“...and so the poor of the flock that waited upon me knew that it was the word of the LORD” Zech. 11:11

God knew that the translated Bible would give its readers the impression that it was *God speaking to them* in their language. Only those who read the writings of *men* about the translated word will think otherwise. Only those who read books by *men* think their Bible has errors. Though the Sun shines brightly on the humble man and his Bible; the Sun is eclipsed when men, BIG in their own eyes, hide between the sun’s light and the word (Mal. 4:2).

The scribes have slyly slipped the locus of inspiration from the Bible to the unmarked grave of the lost originals. (The first to claim that only the *originals* were inspired were anti-premillennial Princeton University Presbyterians, like Hodge and Warfield.) Their feeble god spilled the inspired originals as he moved down the steps of time. So Satan’s

SUPERMEN gathered them up for him, dropping ‘Jesus’ and other unnecessary words (i.e. Westcott, Hort, and Scrivener [all *three* members of the corrupt RV committee], along with Hodges, Farstad, Robinson, Pierpoint, Martini, Aland, Metzger, and Black et al.). They placed these words in printed Greek editions which no one could read without consulting *other books* written by other *unbelievers*. Their little god once spoke Hebrew, but now speaks only Greek. Their stumbling god could not carry his word perfectly into the multitude of languages, which *he* created (Gen. 11:7). So Satan’s supermen sit alone at computers or side-by-side with committees and have a hand-holding séance with the scattered sentiments of a circle of dead lexicon authors, peeping between the lines of interlinears and lexicons. These will mutter what words God ‘meant’ to say. Their god *does* create toad’s toenails with meticulous perfection, but does not preserve his own words, which speak of his Son’s glorious resurrection. Elmer Towns even admits,

“If an all-powerful God cannot control the vehicle of his self-revelation, then his power and nature can be questioned” (Millard Erickson, *Christian Theology*, Grand Rapids: Baker Books, 1998, p. 49).

The actual word is “nigh unto thee.” ‘But how?’ the doubting Thomases ask. Naturalistic and humanistic “science falsely so called” cannot figure out exactly HOW and at what moments God did his work (1 Tim. 6:20). “But without faith it is impossible to please him...” (Heb. 11:6). The LORD said that he would “do wonders” to preserve his word. When the feet of the priests, carrying the ark containing the word of God, touched the immovable depths of the rushing Jordan river, its powerful waters bowed to give way for the word to move forward. The word of God “passed over” successfully, yet today there is no *evidence*

of where the river parted. God has kept his word moving through seemingly impenetrable barriers, including the language barrier. To us it is an impenetrable fog; to God it is just his “cloud, to lead them...” (Exod. 13:21). So that today, God’s word is “nigh unto **thee**, even in **thy mouth**” (Josh. 3:5-17).

Those who have used the Bible’s built-in dictionary will recognize the parallelism of the terms “scripture” and “the word” (See chapter “Every Word”). The “word” is placed on the same level as the “scripture” in contexts such as Rom. 10:8-11, 1 Tim. 5:17-18, and 1 Peter. 2:2, 6, 8. (This is included for those who are told that the English Bible is the word of God, but not inspired scripture; to do this they must also pretend that the phrase “word of God” does not *really mean* God’s words, but man’s words.

“...they received **the word** with all readiness of mind, and searched **the scriptures** daily...” Acts 17:11.

“...**the word** of God came, and **the scripture** cannot be broken...” John 10:35.

“And they believed **the scripture**, and **the word**...” John 2:22.

“And ye have not his **word** abiding in you...Search the **scriptures**...” John 5:38, 39.

“The **word** is nigh thee...For the **scripture** saith...” Rom. 10:8, 11.

“...the **engrafted word** [written scriptures], which is able to save your souls. But be ye doers of the **word**...” James 1:21.

“ Search the **scriptures**...they are they which testify of me...But if ye believe not **his writings**, how shall ye believe my **words**?” John 5:39, 47.

“We have also a more sure **word of prophecy**...Knowing this first, that no **prophecy of the scripture** is of any private interpretation” (2 Peter 1:19, 20).

(The verse following this passage states that “in old time...holy men of God spake as they were moved by the Holy Ghost.” This in no way limits the term “scripture” to instances in which “holy men...**spake**” out loud. Many, many verses are called “scripture” in addition to those where Moses and the prophets “**spake**” out loud. It also does not limit the term to “old time.” The entire **New Testament** was not from the “**old time.**” Peter includes the **writings** of Paul with the “other scriptures” (2 Peter 3:16). In 1 Tim. 5:18 Paul quotes from the book of Luke and refers to it as “scripture.” To use 2 Peter 1:21 as a proof text that the King James Bible is not inspired scripture is to do violence to *each* of the verses’ words, to add to its meaning, and to ignore its context.)

The pinnacles, Jesus Christ, John, Paul, Peter, and James equate ‘the word’ and the ‘scripture.’ The covers of the KJV seem to team the words of these *crème de la crème*, for the use of “the least esteemed” (1 Cor. 6:4).” (Some would call these extremes of this spectrum, *extremists*). The luke-warm in-between — doubting what a word *really* means, will continue to slither in-between the lines of a Greek-English inter-**lie**-near (via would-be mediators, Marshall, Kohlenberger, Berry, Scrivener, Green, Mounce, Hodges, McReynolds, Douglas, et al.). They are stealing from the “least esteemed” their appointed role as custodian of the Bible. The faith was “delivered unto the saints” (Jude 3); it is not a freight for the tainted or faint. Ian Paisley, member of the British Parliament, writes,

“The ploy to take from the saints their divinely appointed role of custody of the Book and place it in the hands of scholars must be exposed for what it is, a device of the devil himself...The saint knows the Author of the Book and has received what no amount of learning can impart, the gift of spiritual discernment” (Paisley, pp. 73-77).

“...the **inspiration** of the Almighty giveth them **understanding**” Job 32:8

Without the “inspiration” of God in the Bible, there is no “understanding.” The KJV translators knew that their own linguistic skills and the dictionaries of unsaved men were *not* the means by which they could translate or understand the scriptures. Dreams and dictionaries, apparitions and appendices, ghosts and glossaries were not God’s means of revealing truth to mankind. It is through his inspired scriptures alone that God gives man understanding. And this is only made possible by the mercy of God through the “atonement” and “blood” of Jesus Christ. He is the door which can open the scriptures every day to the reader. God said, “[T]he mercy seat...is over the **testimony**, where I will meet with thee...every morning” (Exod. 30:6, 7, 10). The translators said,

“**H**e removeth the scales from our eyes, the vail from our hearts, opening our wits that we may **understand** his word, enlarging our hearts, yea, correcting our affections, that we may love it above gold and silver, yea, that we may love it to the end” (*The Translators*).

The translators wrote of the “...the perfection of the scriptures...” Yet, although the KJV translators were gifted with greater linguistic skills than today’s typical new version editors, they did not credit their own abilities. They said,

“[T]here were many chosen, that were greater in other men’s eyes than in their own, and that sought the truth rather than their own praise...**And in what sort did these assemble? In the truth of their own**

knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening and no man shutting; they prayed to the Lord the Father of our Lord...In this confidence and with this devotion did they assemble together..." (*The Translators*).

The translators, in utmost humility, did "crave the assistance of God's spirit by **prayer**..." They wrote,

"If we will be sons of the truth, we must...trample upon our own credit..."

"[W]e have at the length, through the good **hand of the Lord upon us**, brought the work to that pass that you now see" (*The Translators*).

A few marginal notes were added to the Bible, not to cast doubt upon the text but, "to resolve upon modesty" (*The Translators*). KJV translator, **John Rainolds** stated,

"...the knowledge of God, is the water of life, the vessel must be **cleansed** that shall have God's Holy spirit; not only a guest, but also a continual dweller within. God forbid that you should think divinity [Doctor of Divinity] consists of **words**, as a wood doth of trees. Divinity without **godliness** doth but condemn consciences against the day of vengeance, and provide the wrath of the mighty Lord, and make more inexcusable before the seat of judgment...True divinity **cannot be learned unless we frame our hearts**..." (Paine, pp. 25, 84).

Built-In Dictionary and the King James Translators

The translators said that the definition of a word can usually be found in the Bible’s own built-in dictionary by “conference of places,” followed by looking for its “brother” or “**neighbor...**” (*The Translators*). (See chapter entitled “Every Word.”)

“The scriptures we are commanded to **search** (John 5:39; Isa. 8:20). They are commended that searched and studied them (Acts 17:11; 8:28, 29)...If we be ignorant, they will instruct us...” (*The Translators*).

The rules for translating noted the importance of comparing, as King James I said,

“**one scripture to another**” (*Translating For King James*, p. 140).

The KJV translators’ used the Bible’s built-in dictionary of “neighbor” words as the final authority for interpreting passages. This is seen in their note on 1 Peter 1:23, which reads, “the word of God, which liveth and abideth.” The translators said, “The participles ‘living’ and ‘abiding’ seem to be referred rather to ‘word’ than to ‘God,’ because of **that which follows** in the last verse” (*Translating for King James*, p. 18).

“the word...**abideth** for ever” (v. 23)

“the word...**endureth** for ever” (v. 25)

The translators’ notes reveal why they translated the same Greek words differently (as in 1 Peter 1:23-25), or why the same English word was sometimes used to translate more than one Greek word. For example, in 1 Cor. 10:11 an interpretation was rejected because “...**the scope** of the passage does not seem to admit this interpretation” (*Translating For King James*, p. 47).

Today Greek-pretenders tell fairy tales like:

‘*Agapaō* means God-like love.’

‘*Phileō* means brotherly love.’

Study *the scope* and context (e.g. 10 words before and 10 words after) each time one of these Greek words is used. It will then become apparent that such definitions do not hold true. Often *agapaō* refers to brotherly love and *phileō* refers to God’s love. (e.g. “*agapaō* the brotherhood” (1 Peter 2:17) (1 John 2:10, 3:10, 14; 4:21); “The Father...*phileō* you” (John 16:27); “As many as I *phileō*, I rebuke...” (Rev. 3:19); “the *phileō* of God our Saviour toward man...” (Titus 3:4); only when the word *delphia* (brotherly) is added to *phileō* can it mean exclusively “brotherly love,” e.g. Rom. 12:10. See *Young’s Concordance* for a clear picture of the mixed usages of these two different Greek words).

“Purified Seven Times” Only

(Ps. 12:6, 7)

The King James Translation

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified **seven times**. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever” (Ps. 12:6, 7).

“Seven” times “they purge...and purify it...” (Ezek. 43:26) — not eight. The KJV translators did *not* see their translation as one in the midst of a chain of ever evolving English translations. They wanted their Bible to be one of which no one could justly say, ‘It is good, **except this** word or *that* word...’ They planned:

“...to make...out of many good ones [Wycliffe, Tyndale, Coverdale, Great, Geneva, Bishops’], **one** principal good one, not justly to be **excepted** against; that hath been our endeavor, that our mark” (*The Translators*).

The “mark” to which the KJV translators strove was to retain and polish the “perfection of the scriptures” seen in earlier editions. Tyndale himself said of his own edition (pictured in John 20:17), “count it as a thing not having his full shape...a thing **begun** rather than **finished**...to seek in certain places more **proper** English...” (Explained in the chapter entitled “The Holiest of All...”; quote from Dore, 2nd ed., pp. 23-24).

The KJV translators wrote of their final “perfected” work,

“[N]othing is **begun** and **perfected** at the same time,
and the later thoughts are thought to be the wiser:
so if we building upon their foundation that went before us,
and being holpen by their labors,
do endeavor to make that better which they left so good...
[I]f they were alive would thank us...
the same will —

...shine as gold more
brightly,
being rubbed and polished”
(The Translators).

The Thomas Nelson edition of *The Translators to the Reader*, published in the *KJV/NKJV Parallel Reference Bible*, **OMITS** the word “**perfected**,” (a qualitative trait) and changes it to “**completed**” (a quantitative trait). **The KJV translators’ assertion that their edition was “perfected”** leaves no work left for the NKJV translators but “**repentance from dead words**”, a fitting fulfillment of their typographical error mentioned earlier (p. xiv).

New Versions vs the King James Translators

The KJV translators saw their Bible as that final English “one,” which no one could say anything “against.” They would *not* approve of further tampering with the English Bible. The “chief overseer” of the translation said, “If every man’s humor should be followed, there would be no end of translating” (*Cambridge History of the Bible*, vol. 3, p. 164). They chided ancient heretics who made changes in the Bible’s text. The translators remarked regarding the consequent omissions in some ancient Greek manuscripts, as well as Catholic New Testaments. “Neither was there this chopping and changing in the more ancient times only, but also of late” (*The Translators*). They warned their generation and future ones, who would ignore the Bible or resort to private interpretations or various editions.

“Ye are brought unto fountains of **living** water which ye digged not; do not cast earth into them...O receive not so **great** things in vain...Be not like swine to tread under foot so **precious** things, neither yet like dogs to tear and abuse **holy** things...[S]tarve not yourselves...he setteth **his word** before us to read it...”

“Catholics...were in such an humor of translating the Scriptures...that **Satan** taking occasion by them...did strive he could, out of so uncertain and manifold **a variety of translations**, so to mingle all things that **nothing** might seem to be **left certain** and firm in them...” (*The Translators*).

The translators wrote of “the printing house of the Vatican” and their translations with “infinite differences...many of them weighty and material...”

**“[O]ur adversaries do make
so many and so various editions
themselves
and do error so much
about the worth and authority of them...”**
(The Translators).

“Thou shalt not follow a multitude to do evil;
neither shalt thou speak in a cause
to decline after many to wrest
judgment”
Exod.
23:2